

The Certain Way

15.

TO SAVE

ENGLAND;

Not only NOW, but in Future AGES,

BY A

Prudent Choice

O F

MEMBERS

To Serve in the next Ensuing

PARLIAMENT.

In a Seasonable Address to its Free-holders,
and other Electors.

7. H. 4. *Multorum Consilia requiruntur in magnis.*
Prov. 11. 14. *Ubi non sunt prudentia Consilia, corrumpit Populus; salus
autem est in amplitudine Consiliorum.*

L O N D O N,

Printed for Richard Baldwin, in Ball-Court, in the
Old-Bailly. MDCLXXXI.

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Parliament

MEMBER

PARLIAMENT

In a Seal or other mark, to be put on the
and other 1840

Printed for Richard Baskin, in the
OM BASKIN, MDCCLXXXI

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THE
CERTAIN WAY
TO SAVE
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Not only NOW, but in Future AGES,
BY A
PRUDENT CHOICE
OF
MEMBERS
To Serve in
PARLIAMENT.

Since it hath been openly declared by His Sacred Majesty in several Proclamations, acknowledged by him in his Speeches to his Parliaments, publicly owned in their Votes by three Parliaments; and sufficiently made out, to a full Conviction of all Mankind, but only interested Obstinates, feared cunning Jesuits, and resolute Bigotted Papists; *That there hath been for these many Years last past, centred and carried on by the Roman Catholics, a Traiterous and execrable Conspiracy and Plot with-*

in this Kingdom of England, and other places ; to alter, change and subvert the Ancient Government and Laws of this Kingdom and Nation, and to suppress the true Religion therein established, and to extirpate and destroy the Professors thereof, and for the accomplishing the said wicked, pernicious and most damnable Designs, that a great number of Persons of several Qualities and Degrees, Actors therein ; did most Hellishly and Traiterously agree, conspire and resolve to Imprison, Depose and Murder His Sacred Majesty, and to deprive him of his Royal State, Crown and Dignity : and by malicious and unadvised Speaking, Writing, and otherwise, declared such their Purposes and Intentions. And also, to subject this Kingdom to the Pope, and to his Tyrannical Government ; and to seize and share among themselves the Estates and Inheritances of His Majesty's Protestant Subjects : and to remove and deprive all Protestant Bishops, and other Ecclesiastical Persons (and God knows what a number there are of these in this Nation) from their Offices, Benefices and Preferments, and so to overthrow all our Rights, Liberties and Properties. And the better to compass their Traiterous Designs, that these Conspirators have consulted to raise, and have procured and raised Men, Money, Horses, Arms and Ammunition : and also have made Application to, and Treated and Corresponded with the Pope, his Cardinals, Nuncios and Agents, and with other Foreign Ministers and Persons, to raise and obtain Supplies of Men, Money, Arms and Ammunition, therewith to make, levy and raise War, Rebellion and Tumults within this Kingdom, and to invade the same with Foreign Forces, and to surprize, seize and destroy His Majesty's Navy, Forts, Magazines and Places of Strength within this Kingdom : whereupon the Calamities of War, Murders of Innocent Subjects, Men, Women and Children, Burnings, Rapines, Devastations, and other dreadful Miseries and Mischiefs would inevitably ensue to the Ruin and Destruction of this Nation. And to encourage themselves in prosecuting their said wicked Plots, Conspiracies and Treasons, and to hide and hinder the Discovery of the same, and to secure themselves from Justice and Punishment, that these Conspirators, their Accomplices and Confederates have used many wicked and Diabolical Practises ; viz. caused their Priests to administer to them an Oath of Secrecy, together with their Sacrament ; and also caused their Priests upon Confessions to give their Absolutions, upon condition that they should conceal the said Conspiracy.

*Conspiracy. And of their further Malice, that they have wickedly contrived by many false Suggestions, to lay the Imputation and Guilt of these horrid and detestable Crimes upon the Protestants, that so thereby they might escape the Punishments they have justly deserved, and expose the Protestants to great Scandal, and subject them to Persecution and Oppression in all Kingdoms and Countries, where the Romish Religion is received and professed. I say, since all this is so fully known, and hath been so evidently made to appear by the King's Witnesses, before the Judges of this Realm, and by the said Judges so often acknowledged, (as may be seen in their several Speeches they have made upon the Tryals of some of these wicked conspiring Traitors that have been executed;) What Care and Diligence, what Prudent Circumspection ought we to take in these so sad and dangerous times, not to suffer any Idle, Loose, Debauched, Atheistical, or Mercenary Persons to be elected into any Places of Office or Trust within this Kingdom; but to make it our chief study and endeavours to chuse such as we shall really in our Hearts believe, will faithfully (according to the utmost of their Knowledge and Power) perform their Duty to God, to the King, and to the People, in all their respective Relations. I need not tell you the necessity for doing this: SELF-PRESERVATION, the first great Principle of Nature (or an inseparable desire of keeping our selves in Being, by the obtaining and enjoyment of all those things which contribute towards the Continuance of it; or which gives us a Power and Capacity, either to escape and avoid, or to overcome and remove what we know, or but suspect to be dangerous or destructive to us: Which is the Foundation of all our Natural and Rational Desires and Aversions.) I say: SELF-PRESERVATION, exacts it from us: for now is not our ~~all~~ imminent Hazard? Are we not struggling with our Romish Adversaries *pro Aris & Focis*? And if ever we think to save and defend our selves from the Merciless Cruelties of these (in the plain Literal Sense) Men of Blood, is not this the time? His Majesty's Capital City, I make no Question, have done their parts like honest and dutiful Subjects, in chusing Men into their publick Offices of Trust, that make Integrity their Principle, Conscience their Guide, and the known Laws of the Land their Rule: from which nothing shall have the force to divert them. I will for God tell the*

Common Interest of King and People.
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 215. 16. mo

Countries as resolute and industrious to have done the like: I know not to the contrary, but that they may have been so. But if they should have been negligent and careless in this matter, there remains now no other way to retrieve themselves, but by mending all in their *Elections of such Members* as are to serve in this *New Parliament*, that will be most likely to *stand Firm and Unshaken* in their Pious Resolutions to maintain all the King's just Honours and Prerogatives, and to establish the perpetual happiness of these his Kingdoms, by securing to us, his Natural Subjects, the true Protestant Religion, and all our Civil Rights and Privileges; and by taking away our great and many (I cannot say how well or ill grounded) Fears and Jealousies of *Arbitrary Government*, which nothing but the industrious Malice of wicked Counsellors can dare in secret to advise His Majesty to seek to oppress the People with, and which they full well know they can never persuade him to, unless they do disguise (and so deceive him by) such their Traiterous Intendments, under the most plausible Flourishes of Acting according to his *Monarchical Prerogative*.

The most probable way (in short) to effect all this, will be, by following the Advice which *Jethro* gave to *Moses*; and to chuse for your Representatives, *Men Fearing God, Loving Truth, and Hating Covetousness*.

Rushworth's
First Collection,
vol. 219.

1. *Men Fearing God*; i. e. who halt not betwixt two Opinions, or incline to false Worship, in respect of a Mother, Wife or Father.

2. *Loving Truth*; i. e. For Courtship, Flattery, and Pretence become not King's (nor the People's) Counsellors: but they must be such as the King and Kingdom may trust.

3. *Hating Covetousness*; i. e. No Bribers or Sellers of Places in Church or Commonwealth: much less Honours and Places about the King; and least of all, such as live upon other Men's Ruins.

Such will the King most certainly honour, and rely upon, in their grave and deliberate Councils: Such shall we all have in highest Estimation and Reverence: And none

can

can fear and dread them, (much less stand up against their *fair and just Elections*) but those whom we ought to have in the last *Abhorrency*, as the *worst* of our *ENEMIES*.

But because I would lay down Truths and Counsels as plain as possible I could before you, give me leave to enlarge with further Directions; and may the Spirit of Infinite Wisdom be your Conduct, to lead you to the Choice of *such Persons*, as may be willing to lay out themselves and *Interests* to their largest extents for the King and Kingdom's lasting Peace and Safety: that so We and our Posterities may evermore have blessed Remembrances of their Religious and Memorable Proceedings.

And I pray consider, this is a Critical time: Upon your well or ill Chusing, depends your well or ill Being; and you had need do that well, which you do not know whether ever you may do again. Your Fate may not suffer you to offend twice in this one Particular.

Such is the happy Constitution and Frame of your Government, so prudently, so strong have your Ancestors secured Property and Liberty (rescued by Inches out of the hands of incroaching Violence) that you can never be ruined, unless you become the Authors of your own Ruin; you cannot be enslaved, but with Chains of your own making. As you are never undone, till you are undone by a Law, so you can never be undone by a Law, till you chuse the undoing Legislators. And will it not be an Aggravation of your Misery, that your selves have made your selves miserable? Will not your Enemies add Scorn to their Cruelty, and pretend Justice for both, when they can plead, that they had never trampled on your Heads, had you not laid them on the Ground? and will not your Friends and Enemies abroad; the one with Pity, the other with Scorn, object it to you; O England, *thou hast destroyed thy self, whom all the World could not otherwise have destroyed!*

Therefore, that I may at once present to your view whom you may, and ought to chuse, and whom to reject; be pleased to let me rank them under these two Denominations, of your FRIENDS and ENEMIES. And after

I have

I have given you one general Consideration by way of Premise, I will fall upon the two Points, and give you the best Sense I can upon them.

The Consideration, in short, is this; and it is worthy your particular Note: *That they whom you chuse will represent your Qualities, as well as your Persons: and if you send us up a false Glass, it will represent you with an ugly Face. You have hitherto had the Repute of an Ancient and Grave People; but if you chuse raw Saplings, green Heads, unexperienced Children, the World will judge of you as they once did of the Grecians; that you were either always Children, or are grown twice Children. You have formerly had the Character of a Sober, Temperate Nation: but if you chuse Drunkards to represent you, they will conclude that you are all drunk. And it has sometimes been your Glory, that you were a Generous People: but if you send up a company of Sordid, Saleable, Mercenary Souls to represent (or rather to betray) you, you will forfeit that Glory, and the World will judge that you your selves were Mercenary. Consider you trust the Parliament with your Estates, Liberties, Religion and Lives; and should you be undone in any of these, when it is too late, you may lament, that you are undone by making such a Choice as have undone you by Law.*

Whom you
may with safe-
ty chuse.

Those that
have already
served you
well.

And now, if you would know whom you ought to chuse, I think they may be such as follow.

First, Those that have already acquitted themselves well of their Duty, and have faithfully served you; never boggle at these again: they are known tried Persons by you, and worthily deserve the honour to be continued to them; and we all know it is a very burthenome honour indeed. Their Names may be famous in after Ages for doing their King and their Country Loyal and Good Services, but their present Cares are great and thoughtful: they have the Interests and Charge of us all upon them. And since they will be further ready to serve you and the Kingdom with their Persons and Estates, shew you your sense of Gratitude to them, and your high and honourable Esteems of them, and Acceptance of their former Kindnesses, by an unanimous choosing of them again, inasmuch as they are best acquainted with

over all

the deplorable State and Condition of these Kingdoms. Review the Members of the last Parliament, and their Votes and Inclinations, as near as you can learn them, and the Conversation of your own Country, that were not Members; and take your Measures of both, by that which is your true and just Interest at this Critical time of the day, and you need not be divided or distracted in your Choice.

What gallant Effays the late House of Commons have made to secure both our Civil and Religious Liberties, you ought thankfully to own: How your Expectations have been frustrated, your Hopes blasted, you feelingly bewail: by what Counsels you have been defeated in the Dissolution of Parliaments, you cannot be ignorant: and that the Remedy of all these Evils is in and from your selves (under God) there needs no proof: What an excellent Spirit was poured out upon you in your last Elections, we all admire. That you may keep up the same Spirit is the hope of those that love you, the terror of those that hate you, and the only design of this humble Address.

I say then (my dear Country-men) keep a tender Eye in your present Choice upon those worthy Persons who answered the Trust reposed in them the last Parliament; and where you find your selves mistaken (and in some you were sadly mistaken) rectifie your Error; and let your second thoughts compensate whatsoever Failing you were guilty of in your last Choice.

Secondly, In the next place, it is the duty of you all to take care that you chuse such as are well known to be Men of good Conscience, thoroughly principled in the Protestant Religion, and of high Resolution to maintain it with their Lives and Fortunes. And, among these, be sure to find out, and cast your favour upon Men of large Principles, such as will not sacrifice his Neighbour's Property to the forwardness of his own Party in Religion. Pick out such Men as will inviolably maintain Civil Rights for all that will live soberly and civilly under the established Government. I say, set your Eyes, and fix your Hearts upon Persons of

2.
Men of sound
Religion.

And such as
are of large
Principles.

as large Principles as the Gospel will warrant you. Narrow Souls, that will own none but those that bear their own Image and Supercription, will sooner raise Persecution at home, than secure us from Popery and Invasion from abroad. The great Interest of *England* at this day is, to tolerate the Tolerable, to bear with the Weak, to encourage the Conscientious, and to restrain none but such as would restrain all besides themselves.

3.
Men of Courage.

Thirdly, Endeavour to chuse Men of Courage, who will not be hector'd out of their Duties by the Frowns and Scowles of Men: never had you more need to pitch upon the old *English* Spirit that durst be faithful and just against all Temptations. It is God's own Counsel, that you elect Men after his own Heart; such as fear God, and not the Faces of Great Ones. Remember who they were that could never yet resist Smile or Frown, but tamely sunk below their own Convictions, and knew the Evil they did, yet durst not but commit it.

4.
Men that will stand up for the Power and Privileges of Parliament.

Again Fourthly, Make it your business to chuse those that are most resolved to stand by, and maintain the Power and Privileges of Parliament, (for they are the Heart-strings of the Commonwealth) together with the Power and just Rights of the King according to the Laws of the Kingdom, so as the one may not intrench upon the other. This is to make Choice of such for Parliament-Men, that will not sell, but save us, to the happy Settlement of our present Protestant King and Government.

5.
Men that will vigorously search into the bottom of the Plot.

Fifthly, Let me add, since we are to have (as the King is pleas'd to assure us) frequent Parliaments, it greatly concerns us, as to our present Interest, and therein the future Happiness of our Posterity, to act at this time with all the Wisdom, Caution and Integrity we can. For (I think I may truly say) there hath never happened, nor only in the Memory of the Living, but in the Records of the Dead, so odd and so strange a Condition as this we are under, by this most Hellish and accursed Plot of the Papists. Therefore
let

let us do all we can to make choice of such Persons for our Representatives, in whom we may pretty assuredly confide, that they will vigorously and undauntedly pursue the Discovery and Punishment of this damnable Plot; for that has been the old Snake in the Grass, the *Trojan Horse*, *Milite plenus*, with an Army in the Belly of it.

Sixthly, As also, to see that they be such, who with a true becoming *English* Resolution, will endeavour to get removed, and brought to Justice all those Evil Counsellors, and Corrupt and Arbitrary Ministers of State, that have been so industrious to give the King wrong Measures, to turn things out of their Ancient and Legal Channel of Administration, and alienate his Affections from his People.

6:

Men who will endeavour to remove evil Counsellors.

And Lastly, Be sure to take particular notice of those who are Men of Industry and Improvement. For such as are ingenious and laborious to propagate the Growth of their Country will be very tender of yielding to any thing that may weaken or impoverish it.

7.

Men of Industry and Improvement.

And now I think I may, with a great deal of truth and boldness, affirm, that such as are here under-named, are Persons in no wise fit to be your REPRESENTATIVES, whom your own Safety and Interest obliges you to reject.

First, Those that with as much Defiance, as Positiveness and Error, assert, that the Honourable *House of Commons* first began by Rebellion in 49. of *H. 3.* and that they were not till then an *Essential* or *Constituent Part* of the *Legislative Power* of the Kingdom: And make use of all their Art, Industry and Learning to vilify and reproach the Commons of *England*. For I have generally observed it to be a certain Rule, and worthy of a particular Observation, that such Men that decry and debase the Commons, and magnify the Power of the Lords, only aim at the Destruction and Ruin of both; and through the Sides of the Commons, design to wound and stab the Peerage of *England*; and so murder both, to set up an Arbitrary and Despotical Power, and over-

I.

Those that endeavour to vilify the House of Commons either in their Writings or Speeches.

overturn and root up the famous Constitution of our *English Parliaments*.

Are such Men worthy to come and sit within those Walls, that have such base and pitiful Conceptions of the Members of them?

Though I will not with the like *Effrontery* conclude, yet I cannot but justly (methinks) make it a *Quære*, whether such Persons would not put all their Endeavours to make *Will* and *Pleasure* triumph over *Right* and *Law*?

Are not these the Men who cry up an *Absolutely Absolute Power* in the Prince? That we are all Slaves and Vassals, and ever have been so, since the Conquest? That the Prince may impose Taxes upon the Subjects, which they in Conscience are bound to obey; and that *Voluntas Regis is Lex Populi*?

I am sure this has been the Speech of some of late, and some have ventured to publish little less, if not full out as much in their Writings: What may be their Fate, and what are their Demerits, I will not pretend to know; but sure such Members will never long be pleasing to those that may, without reflection, be called the *Honestest Party* in that House. For those that do so fiercely cry up Prerogative against the true and just Liberty of the Subject, are Enemies both to Prerogative and Liberty, and would swell up the one to the Consumption of the whole. For when all the Spirits are drawn to one part, the rest must sensibly waste, for want of their due and proper Nourishment.

I will conclude this first Point with a remarkable Saying of His Late Majesty of blessed Memory, which I find in Mr. Sanderson's History of him, and who was an Ear-Witness of it: It is fol. 115. *He that will preach oiber than he can prove, let him suffer: I will give them no thanks to give me my due.* This was spoken upon the Questioning of Doctor Manwaring in Parliament, for his bold Assertions in the Pulpit. But

But Secondly, Be not oversond to receive Bribes and Gratifications from Persons that would fain make a Prey of you, and by their wanton Purfes, lavish Feasts and Entertainments, would allure you to prostitute your Voices for their Elections, say with the Poet in this Case, *timeo Danaos & Dona ferentes*, Virg. For you may be assured they would never bid so high for your Suffrages, but that they know where to make their Markets. Choose the Worthy unwilling Person, before the Complemental unworthy Man, whose extraordinary Forwardness Prognosticates he seeks not your good, but his own, separate from the Publick: Let us not play the Fools or Knaves, to neglect or betray the Common Interest of our Country by a Base Election: Let neither Fear, Flattery, nor Gain byass us. Nor,

Those that would Purchase by their Bribes the Peoples Voices.

Thirdly, Make not your publick Choice the Recompence of Private Favours. 'Tis not pleasing a Neighbour, because Rich and Powerful, but saving *England* that you are to Eye: Neither pay nor return private Obligations at the cost of the Nation: Let not such Engagements put you upon dangerous Elections, as you love your Country. But tell them they must excuse you for that the weight of the Matter will well bear it. This is your Inheritance; all may depend unto it. Men don't use to lend their Wives, or give their Children to satisfy personal kindneses; nor ought you to make a swop of your Birthright, (and that of your Posterities too) for a Mess of Pottage, a Feast, or a good lusty Drinking-bout: There can be no proportion here, and therefore none must take it ill, that you use your freedom about that which in its Constitution is the great Bull-wark of all your Antient Liberties. Truly, your not considering what it is to choose a *Parliament*, and how much all is upon the hazard in it, may at last loose as fatally by your own Choice. For I must tell you, if you Miscarry it will be your own fault, you will have no body else to blame: For such is the happiness of this Constitution, that you cannot well be destroyed, but by your selves; and what Man in his Wits would Sacrifice his Throat to his own hands?

Those that would lay private Favours to oblige the People to choose them.

Fourthly, Furthermore, Let me advise you to be very cautious that you choose no *Pensioners*: There is none more implacably your Enemy, than that Person whose interest it is to destroy you: They therefore that must neither eat nor drink except you starve, that must go in Rags, except you go naked, are taught to Fleece you, that they may

Those that are Pensioners.

keep themselves warm : *Pensioners* sold you once to get bread, and would gladly sell you once again that they may get drink : they have betrayed us once, and thereby proved themselves K ——— if they be trusted, and betray us again, we shall prove our selves errant Fools. Oh ! it should be the great Care of all Counties, Cities, and Burroughs, to consider who they are that have been formerly *Pensioners* or Favourers of Popery, and never more to intrust them with their Religion, Lives, and Liberties. If any such should endeavour to buy their Seats in *Parliament*, do you think they do not intend again to make Merchandize of all that is dear to us, and will not you be deservedly accounted infamous, and the betrayers of your Country, who shall resolutely, after such Discoveries of your Dangers, and such opportunities of being, by Gods blessing, delivered from them by getting honest *English Parliaments*, bring them in again to the utter undoing of your selves, your Country, and your Posterity ? Chuse not one that hath been a reputed *Pensioner*. The Representative of a Nation ought to consist of the most Wise, Sober, and Valiant of the People, not Men of mean Spirits, or sordid Passions, that would sell the Interest of the People that chose them, to advance their own, or be at the Beck of some Great Man, in hope of a Lift to a good Employ. Beware of these. You need not be straitned, the Country is wide, and the Gentry Numerous. Set a Black Brand upon the *Notorious Pensioners*, who would sell their God, their King, and their Country for a *Maintenance* for their own private Family. What Protection do you expect from them who cannot shew their faces with confidence, without a Protection either in, or out of *Parliament* ? will you secure them within the Walls of the House of Commons, who were better secured within the Walls of a common Goal ? who can never pay their debts contracted by their Prodigality, but out of your Purfes ; and must run you in, to get themselves out of their Mortgages ?

Those that
depend upon
Foreign
Princes or
States.

Consider likewise, That whosoever have their dependence upon forreign Princes or States, are under a strong Obligation to see you ruined : for your own Reason will tell you, that no forreign Power will prodigally throw away his *Pistols*, where he expects not an Harvest answerable to his Seed. These are those degenerated *Englishmen*, who having forsaken the Interest of their Native Country, have sold themselves to an *Ontlandish* Interest, that they may the better gratifie their own Ambition, and those Potent Lusts which

which their own Meaner Fortunes could not otherwise feed and satiate.

Fifthly, And by no Means chuse a Man that is an Officer at Court, or whose Employment is *durante Bene placito*, that is, at Will and Pleasure: Nor is this any Reflection upon the King, who being one part of the Government, should leave the other free, and without any the least awe or influence to bar or hinder its proceedings. Besides, an Officer is under a Temptation to be *byassed*; and, to say true, an Officer in a *Parliament Man*, is but a softer and safer Word for a *Pension*: the pretence it has above the other, is the danger of it. Therefore do not think of opening your Mouths for such as these, for they are not their own Men; but they are pre-engaged to their Great Masters, and must follow their whistle: their Offices, Preferments, Salaries, Court-Impliments lie so near their Hearts, that they have no Room for any sober thoughts tending to the good of their poor Country.

You ought to have the same care of *Ambitious Men*, and *Non-Residents*, such as live about the Town, and not with their Estates; These seek Honours and Preferments above, and little or never embetter the Country with their expences or Hospitality, for they intend themselves, and not the advantage of their Country.

Sixthly, Choose no *Indigent Persons*; for those may be under a Temptation of abusing their trust to gain their own Ends: for such do not prefer you, which should be the end of their Choice, but raise themselves by you. If Beggars ever come to be your Representatives, they will cut large thongs out of your Hides, to spare their own. 'Tis a Pleasure to them to become Levellers, and to make you as poor as themselves: How can they judge what is expedient for the Nation to spare, whose only care it is to get a piece of Money to spend?

Seventhly, Be resolved (against all Temptations) to choose no Minors: Can you judge them fit to dispose of your Liberties, Lives, Estates, and Religion, who cannot legally dispose of their own Estates, or themselves? what security can they give you, that they will not give away yours, and you, whose Bond in the Eye of Law will not be taken for Forty Shillings? I think I need say no more upon this head, your own Experience of what such *Young green Persons*

Those that are Officers at Court, and whose places are *durante bene placito*.

The Ambitious, and those that leave their own Countries to live about the Court gaping after Preferment.

Those that are of broken Fortunes.

Minors.

Persons

Persons have been in former *Parliaments*, have, I hope, learned you sufficient *Wisdomes*, not to choose the like again.

Prodigal & Voluptuous Persons.

Eighthly, Elect no *Prodigal* or *Voluptuous Persons*, for besides that they are not Regular enough to be *Law-makers*, they are commonly *Idle*; and though possibly they may with well to your *Interest*, yet they will loose it rather than their Pleasures: they will scarce leave one of their Nightly Revellings, to give you their Attendance and Service the next day, and therefore they are not to be relyed upon. So that such Persons are only to be preferred before those that are *sober* to do *Mischief*; whose Debauchery is that of the *Mind*; Men of unjust, mercenary, and sinister Principles, who, the soberer they be to themselves, the worse they are to you. And therefore

Mighty Zealots for a Popish Successor.

Ninthly, Observe those well that are mighty Zealots for a Popish Successor, and at lest be afraid of them: Certainly such cannot but be in a Conspiracy against the Interest of the Kingdom, if I may pretend to know any thing of it, and however possibly they may Traduce all other Worthy Men; for Fanaticks and the like, that would be bold in serving their God, their King, and their Country, with true Loyalty and Faithfulness now in this Critical Juncture of Affairs and Circumstances, when it is most necessary; may not they themselves properly be said to be Persons most dangerous and isaffected to the Government? Have we or can we ever forget the Dreadful Effects of Queen *Maries* Reign, whose large and Golden Promises were sealed with Fire and Faggot? or need I bid you call to Remembrance the *Spanish* Invasion in 1588. and the Gunpowder Treason, 1605. How many Hundred Thousand Protestants of all Ages and Sects were Barbarously Massacred in the *Netherlands*, *Ireland* and *Piedmont*, and amongst the *Albigenses*? then let us humbly and Importunately beseech Almighty God, and use all our Honest and Lawful Endeavours that no Papist of such destructive Principles may ever Rule in our Land.

Be sure chuse not those that play the *Protestants* *Protestants in designe.* in *Designe*, and are indeed *Disguised Papists*, ready to pull off their Mask when time serves. You will know such by their Laughing at the Plot, Disgracing the King's Evidence, and Discountenancing of them, Admiring the Traytors Constancie, that were forced to it, or their *Religion* and *Party* were gone beyond an *Excuse* or *Equivocation*. The contrary are men that thank God for this Discovery, and in their Conversation zealously direct themselves in an Opposition to the Papal Interest; which indeed is a combination against good Sence, Reason, and Conscience, and to introduce a blinde Obedience without (if not against) Conviction: And that Principle which introduces *implicite Faith and blinde Obedience in Religion*, will also introduce *implicite Faith and blinde Obedience in Government*. So that it is no more the Law in the one than in the other, but the Will and Power of the Superiour that shall be the Rule and Bond of our subjection. This is that fatal mischief *Popery* brings with it to *civil Society*, and for which such Societies ought to beware of it, and all those that are Friends; and none certainly can be such, but who are in this sence *Tories*, and of an *Irish Understanding*.

Whoever have been *Neutrals* in this last grand Contest between the *Protestant Religion and Popery*, *Neutrals in this great contest between the Protestant Religion and Popery.* ought to be more than suspected for the *Nations Enemies*: He that is not with us in Extremity, is certainly against us; These onely wait the good hour when they may safely shew their Teeth and bite, which now in policy they hide.

And may we not place those in this Rank who by subtile Artifices, and finer Sleights, have formerly obstructed *Parliamentary Proceedings*; who by unseasonable

ble and unreasonable insisting upon *Unparliamentary Unpresidential Priviledges*, did hinder those excellent *Bills* from Passing into *Acts*, which had been the *Bulwarks* of the Nation against *Poper*y; who by various and secret Methods *dammd up* the Current of *Justice*, that it could not reach the *Capital Offenders*, who triumph in their present Immunity, and the Hopes of future Indemnity.

And now, having carefully and strictly observed these several things, and made right distinctions between the King and Kingdom's real **FRIENDS** and **ENEMIES**, what is there remaining for you more to do? but earnestly to pray to God for a happy success to your Elections, and a blessed Issue upon the unanimous Councils of your Representatives. That the King would be pleased to hearken to, and rely upon all the wholesome Advice of his *Parliament*, and avoid all such who seek to make themselves Rich, by making the King and Kingdom poor. Forasmuch as the *Parliament* are the great *Council* of the King and Kingdom, and by them the King is supplied out of the Purse of the Kingdome.

FINIS.

A Postscript,

SHEWING,

The Honour and Courage of the *English* Parliaments
in the Reign of Queen *Elizabeth*, in defence of
Her, and the Protestant Religion.

THe true fence of both Houses of the goodness of God Raft. Stat. 9.
Eliz. c. 27.
and Prudence of the Queen for the Safety of the Na-
tion.

The Lords Spiritual and Temporal, and Commons, give
Thanks for restoring the true Service of God.

By delivering our Consciences from Tyranny.

And Invasions of Strangers and preservation of *Scotland*.

For reducing of the base and loathsome Coyne to Gold and Sil-
ver.

For undertaking the Defence of the French King forcibly go-
verned by Favourites of the Faction of the *Guises* and holy Lea-
gures.

For the blessed fruit of Justice both for Lives, Lands, Goods,
and Behaviour, without exception of persons.

The Lords Spiritual and Temporal and Commons, declare Anno. 8. Eliz.
c. 18. Raftal.
their great Satisfaction and Thanks that the Queen would settle
the Succession of the Crown, with Assent of the Realm in Par-
liament.

The Parliament cannot but enter into Consultation of the Anno 23. Eliz.
c. 15. Raftal.
great Affairs of the Nation.

The Lords Spiritual and Temporal and Commons declare
the Bishop of *Rome* enemy to God, the Queen, and all the
Realm.

They touch upon the Rebellion in *Ireland*, and a Forreign In-
vasion. And the practices abroad to unite the Queen and her
Allies.

The Lords Spiritual and Temporal and Commons declare the Raftal's Stat.
29. Eliz. c. 8.
Pope capital Enemy to God; his restless practice to suppress the
Christian Religion.

Their care for God's honour, her Majesty's Safety, and their
own Surety and Liberty.

The service of their Bodies naturally due for the defence of
the common Mother and Countrey.

Continual Practices, Conspiracies, and Plots by Enemies at 31 Eliz. c. 15.
Raftal.
home and abroad for the subversion and ruine of the happy

Peace

Peace of the Nation, who intended to have made a full bloody Conquest.

The natural care of the Lords Spiritual and Temporal and Commons for their own particular Preservation.

35 Eliz. c. 13.
Rastal.

The Enemies of the Realm intended to have made a bloody conquest of this Nation, and to have reduced it under a perpetual and miserable Yoke of forreign Potentates, which Capital and dangerous Enemies obstinately pursue.

The Lords Spiritual and Temporal and Commons declare the Queen the principal Support of all Just and Religious Causes against Usurpers. And the Island a Stay and Sanctuary to distressed States and Kingdoms, and as a Bulwark against the Tyrannies of Mighty and Usurping Potentates.

Lords Spiritual and Temporal and Commons adjudge the Aid the Queen had given to the *Hugonots* in *France* and to the *Low-Countries*, to be honourable.

39 Eliz. c. 27.
Rastal.

The Lords and Commons effectual feeling of the spiritual benefit of God's true Religion planted and possessed among them.

The Lords Spiritual and Temporal and Commons declare the Land in her time a Part and a Haven of Refuge for distressed States and Kingdoms.

The Judgment of the Lords Spiritual and Temporal and Commons touching the preservation of the Realm.

They approve the assisting of the *French King* against the holy Leaguers; and the *Hollanders* against the King of *Spain*.

Nota.

43 Eliz. c. 18.
Rastal.

Circumspection and foresight can onely secure the Nation.

The Lords Spiritual and Temporal and Commons tell the Queen, that all that were either well-affected in Religion towards God, Loyalty towards her Majesty, or Care of their own Safety and their Posterities, ought to consult truly and provide effectually to preserve Her and them from apparent dangers.

The prudential foresight of the Parliament for the safety of the Kingdom.

The King and Parliament one Body Politique, their Cause the same.

The Lords Spiritual and Temporal and Commons declare they were fully resolved to leave all, even Life it self, rather than suffer the Nation to be ruined.

K. Jam. Speech
to his first Parl.
Mar. 19. 1603.

The King declares he could not permit the growth of Popery without betraying,

1. Himself and Conscience.

2. *England* and *Scotland*.

3. Betraying their Liberties, and reducing them to a former slavish Yoke.

F I N I S.